

PEACE NEWS

No. 577 July 18, 1947 3d.

Molotov versus Marshall

WE ought to be glad that the Marshall offer was extended to Russia, and not disappointed because it was refused. There was no reason to suppose that the Russians would co-operate. Why should they? The Politbureau and its Politburo may believe that Communism means reconstruction in the long run; but that is not the same as to say that reconstruction in the short run means Communism. On the contrary, it is pretty clear that the Ramadier Government has only been given another life by the prospects of the Paris Conference: and, since not even the myrmidons of De Gaulle could survive the united opposition of the Trade Unions, the Ramadier Government is the chief bulwark against Communism in France.

The astonishment of Prof. Laski, Mr. Crossman and even Leon Blum, at the Russian refusal and its sequel, can only be attributed to their inability to credit the Soviet leaders with sincerity. After thirty years' evidence to the contrary, they still cannot realise that the Kremlin wants a Communist Europe, and that—in

COMMENTARY by BRUCE ODSPUR

full accordance with Marxian morality—it will adopt any means to realise that end, not excluding the sabotage of European recovery.

At the last plenary session of the Comintern, in May, 1938, Stalin informed his audience:

"The revival of revolutionary action on any scale sufficiently vast will not be possible unless we succeed in utilising the existing disagreements between the capitalist countries, so as to precipitate them against each other into armed conflict. The doctrine of Marx-Engels-Lenin teaches us that all war truly generalised should terminate automatically by revolution. The essential work of our party comrades in foreign countries consists, then, in facilitating the provocation of such a conflict. Those who do not comprehend this know nothing of revolutionary Marxism."

The Big Seventeen

BITTERLY resenting the imputation of sincerity, Communists today will point to the official dissolution of the Comintern as evidence of Stalin's later solicitude for capitalism. They will quote his reiterated statement to British and American interviewers that Communism and Capitalism can live happily side by side. But only look at the names of the Big Seventeen who signed that official dissolution: Thorez, late Vice-Premier of France; Pieck and Togliatti, leaders of the German and Italian Communist Parties; Rakosi, Deputy-Premier of Hungary; Dimitrov, President of Bulgaria; Gottwald, Premier of Czechoslovakia. . . It used to be said that the cleverest act of the Devil was to persuade enlightened people of his non-existence.

Though everything which has happened since 1938 must have confirmed, rather than shaken, the confidence of the Kremlin in its ideology, yet words speak louder than actions, and enlightened intellectuals are still to be found assuming that Communism

LORD BEVERIDGE ON SOCIAL SERVICE

LORD BEVERIDGE is engaged upon another report: an investigation into the place of the voluntary worker in the social service state. This news was given to those attending the annual meeting of the London Council of Social Service, held last Monday in the William Beveridge Hall, London University, at which Lord Beveridge himself was the speaker.

The London Council of Social Service is not a statutory, but a voluntary body, although closely connected with the London County Council and its associated organisations. There are three forms of social work in which it has achieved some renown: work in respect of Citizens' Advice Bureaux, Community Centres, and welfare work for old people. At the present time twenty-six community centres are in existence. An exhibition of the activities of these centres held at County Hall is now travelling the country.

Whilst all those taking part in the meeting approved of Governmental participation in social service, none were afraid of the advance of the totalitarian state. All were enthusiastic over creating a relationship of real co-operation between statutory bodies and voluntary organisations. It is a pity that this enthusiasm and the

practical problems being tackled are not more widely known amongst the general public. Mr. George Mitchell, Chairman of the Council, claimed that the Council had done more to promote good relationships with the Government than any other agency.

VOLUNTEERS NEEDED

Mrs. E. M. Lowe pointed out that never before had voluntary workers been needed so badly. Much is heard of the statutory bodies taking away the job of the voluntary worker, but this really is not true. Without the backing of the voluntary worker it will be impossible for the Government, even with the extension of paid staff which is taking place, to cover all the necessary ground.

Having had experience of both, Lady Nathan, Chairman of the London County Council, spoke of herself as the embodiment of co-operation

between the local authority and the voluntary body. It was inevitable that the growth of social legislation should have involved a reorientation of this relationship. But if anyone thought that this would lead to a lessening of the work of the voluntary organisations, by now they should have found out their mistake. It is clear that the scope is perhaps greater than ever because new fields are constantly opening up.

REVOLT BY CONSENT

"The second world war has led in Britain to a social revolution by consent," declared Lord Beveridge. But the steps already taken are only a beginning in the creation of the kind of society we want in Britain, and it is evident that we cannot get the kind of society we want in Britain by any sort of state action alone.

The whole of peoples' needs cannot be met by the mere provision of money needs, and the most important of the needs that cannot be satisfied by money is the ability to make good use of leisure. In due course even housewives will have more leisure! Here, above all, is a field for voluntary action. One thing nobody wants is that our leisure should be organised for us by the state. It must be organised by ourselves.

Again, the Citizens' Advice Bureaux come within the province of the voluntary worker. If the state undertakes to tell its citizens how they should govern their private lives, we are well towards the totalitarian state.

Lord Beveridge was optimistic. He was sure that throughout the country there was a widespread desire amongst people to do something for their fellow men. Without individual action inspired by the social service motive, society is lost.

PATTERN FOR PEACE

The international language is English and the bond is world interest which brings together this Cingalese-Anglo-Danish-French trio at the International People's College at Elsinore, Denmark. Francis P. Thomson surveys a "Pattern for Peace" on page three.



ists will stop at some means, somewhere, some time...

Calling black white

THEY will not. The Communist, like the Jesuit of old, will call black white if he is instructed to do so. It is time we awoke to the fact, and stopped calling black white even though we are not so instructed. It is just because this doctrine of the end justifying any means is evil that some of us have chosen to be pacifists. And I, for one, could see no sense in the injunction "love your enemy" if I had no enemy to love; or "overcome evil with good," if there were no such thing as evil.

To see the world as it is, and not through a rosy miasma of kiss-Bolshevism, is the prerequisite of any realistic work for peace; and to see the world as it is this week, is to see it as already divided into two camps, both preparing for war. The refusals of the Bevin-Bidault invitation, and their relative promptness, demarcate exactly the areas of Communist domination; and, deeply as we must regret the absence of Finland and Czechoslovakia especially, all talk of preventing this division is now behind-times. We must think rather in terms of healing it.

Long-term and short

BUT—contrary to the usual assumption—that can only be a long-term aim; it is our short-term aim which must be defined now as the transformation of those countries still susceptible to our influence into a society of justice and personal fulfilment, a true community of communities. For, however paradoxical that may sound, there is no other way even of getting western Europe on to its economic feet.

France and Italy are in material and moral collapse; Britain, faced by a 25 per cent. cut in her imports within six months, may very soon join them. In common misery some of their ancestral rivalries may be buried—it will hardly be possible for the French, for example, to go on opposing the rehabilitation of the Ruhr. But the material is to a great

(CONTINUED ON BACK PAGE)

ERIC LOVEDAY

I HAD hardly recovered from the shock of hearing about the sudden death of John Scanlon (and indeed I was on the point of leaving for his funeral) when I heard of the equally sudden death from the same cause of Eric Loveday in Melbourne, in the middle of a six months world tour in connection with the Student Christian Movement. They were both friends of mine though almost completely different in upbringing and attainment, in gifts and in character. But both were pacifists and perhaps aptly illustrate the real catholicity of the pacifist movement.

I first met Eric when he came to Birmingham as a young Curate in 1928. My first vivid memory of him is as the writer and producer of a missionary play. Here already were the signs of the initiative, the gift of writing and the width of interest which were characteristic of him.

SOON MARKED OUT

He was soon marked out as one of the more exceptional men, and after three years as a Curate was given charge of one of the big new housing areas on the outskirts of Birmingham. This wider field of work but served to make his gifts more obvious and as a result the then Bishop of Bristol made him rector of St. Peter's Church in that city in 1933.

St. Peter's was the mother church of Bristol from which parish the population had largely departed to give way to shops and offices. Could it be made a centre of Christian activity?

The answer was not slow in coming. By organizing lunch-hour services with addresses by some of the most distinguished thinkers and preachers of all denominations, and by making it a centre of activity in ways which expressed a Christian concern for the welfare of others near and far, Eric justified the experiment. The Christmas tree which he put up in the church each year for the purpose of gathering gifts for the South Wales parish which St. Peter's had

adopted, was a symbol of the help and encouragement for which St. Peter came to stand.

The work which he did there made him one of the obvious possibilities when St. Martin-in-the-Fields became vacant and it was no surprise to his friends when he was chosen to succeed Dick Sheppard and Pat McCormick at the early age of 36—no easy task indeed.

GIFT FOR PREACHING

The last few years have shown how Eric could use his gifts to maintain the St. Martin's tradition but at the same time to infuse a sense of renewed life by readiness to make his own experiments. The special gift for preaching which he had shown in his earlier days made him one of the better known broadcasters and extended his influence far beyond the actual pulpit of St. Martin's.

If he had any "ambitions" beyond that of showing the attractiveness of the Christian way of life to all whom he could reach perhaps they were to be vicar of St. Martin's and Chaplain to the King and this latter honour came to him recently. He remained unspoilt by his position and influence and retained the modesty and youthful enthusiasm which were part of his charm. I remember the typical boyish way in which he talked about wearing the red cassock which is the privilege of His Majesty's Chaplains.

Just before he left on his tour I had been writing to him to ask his help and advice both over the question of sponsoring a scheme for the visit of German school children to schools in this country and also about the coloured folk who were walking about London homeless since the hostel which St. Martin's had provided for them had been rendered uninhabitable. His replies showed the same concern for such widely different interests, because of his love of persons as such, which had perhaps been one of the chief characteristics of his whole ministry and an essential expression of his pacifism.

Stuart Morris

PEACE NEWS

3 Blackstock Road, London, N.4
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AUSTERITY

WE used to know a charming Russian lady who, at intervals during the day, would take out a thermometer, shake her head sadly and quaff a drop of vodka: "It's the only thing that will keep my temperature down," she would explain. Rather alarmed, we eventually enquired of her husband the cause of this chronic fever. "Oh," he replied cheerfully, "you needn't worry about that: she thinks Normal is 96."

Britain resembles that lady. She measures normality by the conditions prevailing at the end of the Victorian era, and nothing will convince her that her present degree of "austerity" is not something abnormal and shocking. In reality, our professional classes are experiencing, for the first time, a standard of living remotely approximating that to which most of the world's inhabitants have been accustomed for generations.

Only remotely approximating, of course: for Britain is still an Imperial Power. And when we are tempted to draw invidious comparisons between the reactions of the French or Dutch in Indonesia and our own in India, it would be salutary to remind ourselves that the French and Dutch have no comparable African colonies to fall back on.

Nevertheless, as the vodka runs out, we are gradually becoming aware of our true situation. Even if the Marshall Plan materialises, we shall not resume the privileged position we are enjoying at this very moment, as the chief beneficiaries of American charity. Our place in the European queue is to be a back place.

Britain, thanks to her reckless expenditure on the War, is enduring her share of an almost world-wide levelling process. Seen from this angle, however, the situation has its brighter side. What we have lost, others have partially gained. The reversal of our huge sterling-balance in India, for instance, can hardly fail to benefit a country which has suffered so long (as Lady Mountbatten herself emphasises in *The Daily Telegraph* this week) from our neglect of health and educational services. If Free India can utilise her resources to raise the standard of living of her people, without following our example of congested industrialism, a mighty good will have been realised.

Already there are encouraging signs. Students of Huxley's "Science, Liberty and Peace" will be particularly interested in the following item from *India News*:

"A novel scientific scheme under which the rays of the sun will be harnessed for the purpose of converting sea water into potable water and utilised for the irrigation of desert regions of Rajputana, Kathiawar and Sind, was disclosed by Dr. D. Saidman, Director of the Institute of Actinology, Paris, who has been invited by the Jam Saheb of Nawansaragar to conduct his experiments in the State... Dr. Saidman emphasised that it was possible to transfer water from the sea coast into the interior of the country by the help of large-sized tubes. He was confident that within five to ten years the scheme could be worked on a large scale, and a country like India could intensify her 'Grow More Food' campaign and be self-sufficient."

India News is now edited by Dr. Sudhir Ghosh, the newly appointed Public Relations Officer in London of the Indian Government. Those who had the pleasure of meeting him at the Friends International Centre last month were impressed by his genuine desire to present a faithful picture of current developments in his country, and his eagerness to promote friendly relations between the new Dominion and Great Britain.

THE AMERICAN DRIFT TO MILITARISM

III. Preparing for a Third World War

OSWALD

GARRISON VILLARD,

at one time Proprietor and Editor of the *New York Evening Post* and later of the *New York Nation*, concludes a series of three articles.

from the pick of the high school graduates of the country. In addition, the number of ROTC units steadily grows and is now well over 100.

As for American science and scientific research, they have been taken over by the services. The Federal Government expended £312,500,000 on research and development in 1946, and of this vast sum, £281,250,000 was spent by the Army and Navy, which thus dominate pure and applied scientific research.

As Lt. Col. Robert S. Allen has put it in *The New Republic*: "The inevitable results are a corruption of science and scientists in the universities, and a further strengthening of the alliance that has always existed between the services and big business. It is a repetition in our country of the sinister tragedy that took place in Nazi Germany, and that led immediately and directly to the holocaust of World War II."

IN THE UNIVERSITIES

The Army is spending this year £1,750,000 on the campus of the University of Chicago alone, and the Navy has more than 100 contracts with university research laboratories and private business laboratories also.

On top of all this, the President demands that we shall arm all of the Latin-American nations. To go into that would call for an article by it-

TOO MANY OFFICERS

The Army now has one officer to seven men as against one to sixteen during the war. Its budget calls for no less than 146,000 officers and 1,100,000 men in the fiscal year beginning July 1, and yet we are assured that our air power is far behind the Russian, both in men and machines—how the Army has been able to ascertain this from behind the Iron Curtain, no one knows.

There is not space to elaborate on the way the services are taking over the colleges in which they are placing many naval cadets and paying all their expenses, some 5,000 in all each year. There is to be a naval captain in charge of cadets in 52 colleges and universities from September on. The cadets have been chosen by competitive examinations

Immunity from criticism

IN your issue of June 27 you published a letter from the Bruderhof protesting at the talk which I recently gave at the West of England Conference.

I should like to reply to the Bruderhof's letter, if only to point out that they do not appear to know what I said, and have expressed the strongest protest at any adverse criticism having been made.

Their letter maintains that because the members of the community have devoted themselves to what they believe to be the only way to peace they are thereby immune from criticism, or at least should not be criticised. Is not this attitude itself open to criticism? Are we not all liable to make mistakes, and to fall short of our ideal, however devoted, and however noble our aims? How can we expect to do better unless we are willing to listen to criticism as well as to praise?

In conclusion, to bring the matter down to reality, I should be very glad to make known, in PN or elsewhere, my criticisms of the Bruderhof, to which such violent exception has been taken in advance.

MAY B. DAVIS.

Mill House,
Crowan, Camborne,
Cornwall.

The correct attitude

RHYS DAVIES, M.P., in "Conscription and the Labour Party" says, "the Labour Party is the only influential Party in the State that can still be converted against conscription, and we have to work inside the Party to change its attitude, and if possible, compel the present Government to repeal the National Service Act . . ."

We believe that this is the correct attitude for pacifists to take on this matter. The Labour Pacifist Fellowship is the only organised group in any of the three main political parties that is affiliated to the No Conscription Council and is working for the ending of military conscription.

The uneasiness over the conscription issue, and the respect shown to its pacifist opponents, places on them a special responsibility. Have pacifists thought out the details and im-

self. It is the simple truth that no more vicious proposal was ever made as to our relations with our sister Latin-American republics.

The placing of American military missions, it is now stated, will not take place until they are asked for. Few of the republics will dare to decline this generous offer—there are already 12 such missions at work.

That they will keep the military spirit alive, that they will strengthen the dictatorships which exist, as in the Argentine, San Domingo and elsewhere, and will bring about increased dangers of war between the republics, is obvious. Indeed, the San Domingo dictator is a product of the United States Marine Corps. The overturn of the government in Nicaragua by the military is merely one of hundreds of such incidents.

ENEMIES OF DEMOCRACY

Everywhere in South and Central America, the military have been the greatest enemies of democracy. Now we are to arm them with our latest weapons, train their airmen in the United States, and so make business for our aircraft factories which are now almost perishing with the disappearance of the war orders.

This is the picture the United States presents after its "glorious victories" in the war to end war and militarism, and in the war to put an end to dictators and aggressor nations. It bears out the forecast of Prof. William Graham Sumner, of Yale University, when we went into the Spanish war, that if you go to war because you dislike the evil methods of some other country or countries, you inevitably wind up by taking over those evils yourself. And now everything is being set for the Third World War, the slogan for which is obvious: "Save the Christian Church from Communism."

lications of an alternative foreign policy that would not rely on military power, and would render conscription unnecessary?

The LPF is thinking on these lines, trying to relate such a policy to the overall programme of the Labour Government. We would welcome the support of all pacifists who are in sympathy with this objective, and the future action on conscription proposed by Rhys Davies.

W. R. PAGE.
Secretary, Labour Pacifist Fellowship.
127 Fellows Road,
London, N.W.3.

LETTERS

Helping PoWs

WILL those interested please send me a line (giving their title, name and full address in block letters), if they can help PoWs in either of the following ways:

A. Correspondence with German Officers at a large PoW Camp would give both parties an opportunity of improving their knowledge of the German and English languages. It would also serve a useful purpose for the further extension of a more friendly relationship between the German and British peoples.

B. German PoWs are allowed to send home a parcel of food, etc., once in every three months. Many of these men can manage to get sufficient articles to send one every month. If there are any kind friends willing to receive one of these parcels monthly and re-address them to the family of a German PoW it would be greatly appreciated. I can arrange for the postage costs to be defrayed by any who feel unable to bear this expense. These arrangements I have made with the Commandant of the Camp, and in full co-operation with him.

Owing to an overwhelming daily correspondence I regret that it will not be possible for me to acknowledge the replies, but I can assure your readers that the matter will be attended to immediately, and they will be put in direct contact with the men.

A. J. GOWLING,
Kirby House, Syaton, Leicestershire.

The Marshall plan

MR. MIDDLETON MURRY surely errs when he suggests (in his article "The Marshall Doctrine") that a Socialistic plan for integrating Western Europe might prove acceptable to Russia, but not

to the USA. It is well known that Russia is implacably hostile towards all Socialistic states not under the control of Moscow; for, from their point of view, non-Communist socialism is more dangerous than Capitalism because it offers more to the workers, and is thus a rival to Moscow.

And, in any case, why should Europe integrate on Socialist lines? Why not on Democratic lines, the nations deciding for themselves their own type of economic life?

Eire—one of the most prosperous states in Europe to-day—is strongly anti-Socialist, so is Switzerland (also very prosperous) so that, if Socialism is to be a condition of the Western states pulling together, these two (at least) would be left out!

The system of integration making possible the Marshall plan, or anything like it, must be such as to grant freedom to all the co-operating peoples. Otherwise, the Russians would be proved right in their allegation that the Anglo-Saxons are trying to impose their own forms upon others!

M. BOOTH.

Enniskymon.
Eire.

S.O.S.

SOME weeks ago I sounded a warning here that unless at least a thousand new readers were found speedily, it would be impossible to continue PN in its present form. Despite devoted efforts on the part of some individuals and groups—and generous gifts to the Fund this week—the thousand have not been found; and within four or five weeks we shall be reduced to the unsaleable size of 4 pages.

Ironically enough, this comes at a time when everything goes to show that we have a wide potential readership. But unless we can keep afloat another twelve months, this turn of the tide will have come too late, and keeping afloat means all hands to the pumps.

Every possible economy has been effected at the office-end; it rests with the paper's sympathisers now to secure its future. The rising cost of newsprint and the threatened cuts only make this need more urgent. There is still time—if you will ACT AT ONCE. How I do hate appealing...

THE EDITOR.

Contributions since July 4: £18 17s. 11d.
Total for 1947: £153 2s. 10d.
Please make cheques, etc., payable to Peace News, Ltd., and address them to the Accountant, Peace News, 3 Blackstock Road, N.4.



THEIR LAST WAR — 1814
Workers' flats in Helsingborg,
Southern Sweden.

SHANGRI-LA — a land of great natural beauty* where the creative art of man progressed through time, unfettered by the nerve devastation of global war, where the life-span of youthful qualities continued for generations past the age of worldly retardation, and immortality came to those who by ethical service had most helped their fellow associates.

This is written in such a land. A country less than a thousand miles from London. Young men and women of seventy and more years, unbowed with age, with laughing twinkling blue eyes, clear-complexioned unwrinkled skins, flashing sets of even white teeth, love of beauty in nature and intellectual appreciation of responsibility are around me. It is only by a certain slow abandonment and disregard for the mechanism of time that one realises they are actually in the evening of their lives. They have fought the battle of carving out a career in what, until recently, was one of the most arduous of all northern climes, but because this country has not been at war for more than a century the fruits of pacific research have resulted in their widespread application and a lightening of the load of life's drudgeries.

Like Shangri-la it is a land where the cult of positivism and moderation transcends the negativism of many of Britain's fads. People dance, smoke, swear, are meat-eaters, go to the cinema, theatre and concert-hall, gamble, drink alcohol, get divorces by mutual agreement of the parties, have a king and a Christian democracy, thrill to speed on the highway and in the air, and have a conscript army. They are sufficiently earth-bound to have food-rationing as

THE PATTERN OF PEACE

FRANCIS P. THOMSON, whose recent article in Peace News on the International People's College at Elsinore, Denmark, stirred wide interest, surveys the Scandinavian contribution to education for international life.

rigorous as Britain's, and have contributed large sums and abundant energy to the relief of Europe's wartime distress. A mental stability unknown in the rest of Europe conditions life and renders it worth the struggle.

LAND OF PEACE

Such is the land of Axel Munthe — Sweden — Denmark's northern neighbour; and the outstanding example of what no war means in terms of human development for students of life at the Elsinore International People's College. Few people in England appreciate that here is a country rich in natural and mineral resources, rather under-populated, which has not been rocked by the violence of a great nervous upheaval since the war against Denmark in 1814. So Sweden offers a good norm

person is on the increase, and this type of anti-social personality, not sufficiently unbalanced to warrant certification, but nevertheless a menace to ordered society, is the prime cause of easy morality and petty criminality. Sweden has established colonies for those who cannot benefit from education and encouragement to find a way of life where they can, through normal channels, contribute to the culture of the country. These colonies must not be confused with our own mental asylum colonies. They are a means whereby the less intellectual (and often war-mongering) members of the population can reside without becoming dangerous by acts of exhibitionism, and so they shall not disturb the even tenor of life for the greater population.

Swedes have been criticised for over-formality, and even Swedes sometimes have hard words against the large degree of organisation which shapes their lives. Formality has become the safety-valve which guards against casualness, and is a mark of good self-control. England and America are reaping the moral fruits of between-war casualness of national behaviour. Organisation is in no way wrong when tempered with justice and balanced by democratic principles and a keen appreciation of humour.

HILL TOP REVERIE

Mont Saléve is a mountain in French Savoy at the frontier of Switzerland and climbing to its summit is a favourite Sunday afternoon excursion for the youth of Geneva. From it one can gaze down to the beauty of the deep blue placid waters of Lake Geneva far below set in a valley surrounded by mountains. Away on the northern shore is the small expanse of the Ariana Park surrounding the "registered offices" of the World Peace Company. How many who have sat up there in pre-war days have realised with a deep sense of horror the smallness of this factory workshop for world peace and have wondered how it could be expected to be effective in combatting the insidious propaganda of the international cartel of armament kings which emanated from their grandiose marble palaces all around the world?

But now I sit on a hill of Malmos Lan near Helsingborg, in Sweden, and gaze across the deep blue Baltic waters of Oro Sound to another and perhaps more successful World Peace Factory. It has at least survived the greatest war in history, and because its prime function is educational it is, unlike the old League of Nations, cumulative in its action in shaping the world of tomorrow.

Like all great unique experiments there are many faults in the system at the International People's College, Elsinore, but they are not malicious faults, and this great idea in educating the world citizen must be spread, or we die by our own genius in destruction. It is for the educational authorities of the rest of the world to decide whether the "spiv" shall triumph.

* "Shangri-la." The book called "The Valley of the Lost Horizon," by Professor James Hilton.

+ Axel Munthe. Mystic and author of the immortal classic "San Michele."

EAST MEETS WEST
Indian Co-operative leader and Latvian refugee bridge 8,000 miles in their talk.

for others to discover what mankind's civilisation is capable of when not rent asunder by periodical waves of human and material destruction, and is a study of hope and example for those whose life-dreams have snapped in a tank-battle and have come to believe that modern civilisation must always result in war.

A GOOD INFLUENCE

The People's College system of residential community courses for adult education has played no small part in Sweden's national life, as it has also played in the life of Denmark and Norway, and has laid a strong foundation amongst working men and women for progressive spiritual and mental development. By the encouragement of such influences in early adult life the temptations of the world have assumed a moderation, excessive addiction to the less healthy habits have had scant chance to develop and the mind is unshaken by drugs and escapism.

In all countries where the school-leaving age is fifteen or less, and where no residential People's Colleges exist there is marked moral degradation of youth which cannot be remedied by Law or Church.

In Britain the "spiv" or "n'er do well" type of artificial and garish

Ten Years Ago

From Peace News, July 17, 1937

The Wolverhampton Bench... recently placed two lads on probation for various offences for stealing, on condition that the two lads joined the Territorial Army and a boys' club.

* * *
Food and clothing, rent and heating, household furnishings and even holidays, are not only costing more than they did a year ago, but more than a few weeks ago.

The increases are greatest in those articles which contain metal or wool, for the reason that the great Powers cannot get enough metal for their new shells, tanks and aeroplanes, while the wool supplies have been run short by the demand for uniforms for the growing armies and air forces of the world.

* * *
Brazil's coffee controller states that to "attain perfect statistical equilibrium" they intend to raise the daily destruction of coffee to 100,000 bags.

THE WAY TO PEACE

Tom Taylor, formerly Assistant Director General Supplies Division, U.N.R.R.A. points out the true road to international life to a young audience during his recent visit to the college.



WOMAN'S VIEWPOINT

THE vexed question of women in industry continues to attract public attention—or to be forced on it. A persuasive appeal, in diagrammatic form, comes from the Bureau of Current Affairs. In effect, "we can't get on without the women." Although 700 thousand more women are in industry than in 1939, there are immediate vacancies for a further 300 thousand. As the Bureau points out, "only if many more women take up paid work can the production targets be reached."

Assuming these targets to be desirable aims (and it must not be overlooked that they represent a "floor" rather than a "ceiling" to our future standards of living), what is the alternative? Women are not of course, the only margin of labour: the Government has done little to encourage the use of foreign workers, and there are many thousands of men in luxury or parasitic occupations. But we must recognise that any wholesale re-shaping of the pattern of industry would involve a surrender of liberty that readers of this paper would doubtlessly be among the first to criticise.

We may deplore the prevailing materialism that has reduced us to living by bread alone; but, admittedly, we cannot live without it. At the present time, Edith Summerskill would seem to be a more valuable member of the Government than Marie Antoinette.

The objections to women in industry are usually sentimental (from men) or financial (from unequally-paid women). The only real problem is what to do with the children. In a healthy society, the family would be sacrosanct; but we are living at the fag-end of a perverted industrialism, and we have all been poisoned by the fumes. Reading between the lines of reports on child delinquency, it seems as if some mothers might do less harm in the factory than in the nursery.

Making the best of a bad situation, the most useful immediate task is surely the provision of more and better day-nurseries. In 1944, under the stress of national service, the number of day-nurseries in this country rose to a total of 1,550; now it has dropped again to 900. It is particularly apposite that Mr. Attlee has recently launched an appeal for the Margaret McMillan Memorial Fund. Margaret and Rachel McMillan were pioneers of the Nursery School idea, and the sum of £250,000 it is hoped to raise would be used to extend the Rachel McMillan Training Centre at Deptford; to found a Margaret McMillan Training Centre in the North; and to assist the Bradford Community Centre and the Nursery School Association.

Is it too much to expect that the increased purchasing power of married women in industry could be devoted to this or some similar end? A "nursery levy" might even prove a more attractive investment than the football pools.

Queuing for democracy

WE have heard more than enough about the rigours of queuing from our doughty friends of the Housewives' League, but it is refreshing to find that there are still other gods than Mammon. Passing the House of Commons recently, I noticed an entirely disinterested queue forming outside, more than two hours before the opening of the Public Gallery. And the subject: further cuts in our imports!

EIRENE.

I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

This pledge, signed by each member, is the basis of the Peace Pledge Union. Send YOUR pledge to

P.P.U. HEADQUARTERS

Dick Sheppard House, Endsleigh St., WC1

AFTER THE TERROR

Straight On: Journey to Belsen and the Road Home, by Robert Collis and Han Hogerzel. Methuen, 10s. 6d.

ALL of us who call ourselves pacifists (often ambiguously and always ambitiously) would do well to read this book. Dr. Collis went out to Holland for the Red Cross about VE day. When he got there he was told that the need for specialist medical help in Holland had been overestimated, and he was sent on to Belsen to take charge of the Red Cross teams already working there. Two Dutch nurses accompanied him, one or whom was Han Hogerzel, formerly a law student at Leyden.

They did not arrive until about a month after Belsen had been "uncovered"; but two chapters are devoted to the history of two girls who had lived through Auschwitz, and were later transferred to Belsen. This history "was taken down directly from them, translated, and the facts checked from the official records as far as possible."

One asks for no more: such history, even at second-hand, makes the right cud for hedonists to chew. Why, nilly, we are all hedonists—those of us, that is, who were spared this extremity of evil; those of us who were not scourged at the pillar and crowned with thorns; who were spared the contumely and terrors; the dysentery, typhus and tuberculosis; the vermin, the carpet of insects, and the eternal stench and nausea.

"Why should they suffer and I escape?"—thus must begin an metaphysical speculation today. Queer to think that less than a decade ago it was reasonable to postulate the conquest of happiness: today, in the night of our guilt, happiness conquers us. For a moment perhaps, we may forget and enjoy, adore or worship, but sooner or later, in broad daylight, the ghosts buttonhole us and remind us that we too, are guilty of Belsen, Ravensbrück and the rest, and that we too must repent. We may not be conscious of this: consciously we are merely in Golders Green or Godalming, occupied, preoccupied, playing out the personal drama as hertoore. But underneath we are in hell; and it is this, not lack of vitamins, calories, fuel and amenity, which saps our zest and makes our days an exercise in somnambulism.

When Dr. Collis saw Belsen, he was glad the Germans had suffered. He cared for the child-victims, and brought many back to health; he brought joy back to the spot which had "held more suffering than had ever any spot on earth." And so, because he had resolved, in the act of healing, the dualism which cleaves us all, he is able to write in his last chapter:

Now I looked down and saw that we were flying over the ruins of Hamburg, the gutted city, and I remembered how I'd once been glad to see it thus after the Horror of Belsen, before we'd found what healing love could do. . . . And while I gazed I knew that only one thing mattered in the end—love—which is the charity of Christ, that cloak holding within its many folds mutual forbearance which is the beginning of compassion.

One would not claim too much for Dr. Collis's book. His writing, especially the quasi-pacifist reflexions at the end, betray too much of the spiritual naïveté of the worldly for at least one reader's taste: the spiritual sophistication of a less worldly person would have been more convincing. If it were to happen again, in a new context, would Dr. Collis trust the truth he has found for himself, or would he have to learn it all over again? "It is not in Montaigne, but in myself," said Pascal, "that I find all that I see in him." In 1939, too many pacifists were pacifists only because they under-estimated the evil they were up against. If it were to happen again, in a new context, would you—hypocrite lecteur, mon semblable, mon frère—be strong enough to meet the proved infinity of evil with your own all too finite power for good?

J. P. HOGAN.



Hollow Man

Theology of Society, by V. A. Demant. Faber, 10s. 6d.

AT first glance, Canon Demant would appear to be on the side of the angels. He has a healthy dislike for finance-industrialism, a concern for the soil, a dislike for sterile Pietism, and he is really worried about our cultural dislocation. Unfortunately, he is unaware of the enormity of the crisis facing humanity, and this unawareness seems to spring from a central spiritual complacency which is very disturbing.

There is room for a Theology of Society. One could listen to a thinker who had first grappled with the essential questions of faith and life, and had then secondarily, turned the light of his understanding upon the question of man's place in society.

Berdyaev has done this, and Buber: but there is no evidence that Canon Demant has done it. His concern with society seems to be primary, and although he is at pains to acknowledge formally the primacy of religion, his references to the sustaining realities of faith are strikingly perfunctory and unenthusiastic.

What he really wants is the restoration of the external cultural structure of Christendom, through a general intellectual acceptance of Christian doctrine, followed by a "re-creation of conscience" and a "fruitful alliance of Church and State." To which one is tempted to ask: "What's stopping you?" To attribute the recession from Christianity to lack of dogmatic emphasis rings quite hollow to one's ears, and if one thing

is beyond question, it is that we shan't be saved through our precious intellects.

In the face of the present human crisis—I mean war, the atom, the advancing total State, the beginning of a real dehumanization of man—Canon Demant's words seem hardly pertinent. And not only is he strangely out of touch with life: he is virtually lacking in historical sense. His view of Christendom is in no way touched by eschatological insight, and in its realisation would be at best a bourgeois sacerdotal State, at worst a version of satanism. He is uneasy about this, and writes:

... while good politics and the making of civilisation are not the Kingdom of God—and if taken to be the Kingdom mankind will be in a worse state than if it had them not—yet they are the will of God for man while the Kingdom of God delays.

But what about the overriding Gospel injunction to seek first the Kingdom? It is just at this point that a fundamental and vitiating faithlessness shows itself, contaminating everything that Canon Demant writes about man and society. If this book is largely worthless, as I feel bound to say it is, it is above all because of this central faithlessness.

The three equable and urbane essays on Kierkegaard printed at the end appear with a bewildering irrelevance unless, which is possible, they represent a demonstration of Canon Demant's invulnerability to the challenge represented by Kierkegaard to the very concept—Christendom—which is nearest to his heart.

D. S. SAVAGE.

ADVANCING AFRICA

Path to Nigerian Freedom, by Obafemi Awolowo. Faber and Faber, 7s. 6d.

NIGERIA is in a fortunate position compared with many other British Imperial possessions in Africa and elsewhere. The discouragements of Nature have been effective in keeping Europeans away where normally (as in Kenya, for instance), they would have settled down to some solid expropriation of the natives' land. The indirect rule which prevails in the colony (that is, administration through native chiefs, the majority of them puppets of the British authorities), is, however, by no means an unmixed blessing, and it is on this present political set-up, together with the court system, that Mr. Awolowo trains his guns.

Writing with lucidity and a praiseworthy absence of that gratuitous tendentiousness which spoils many books of this nature, the author examines the proposed new Constitution prepared under Col. Oliver Stanley. This rather grudgingly accords the Nigerians more scope for discussion of their own affairs, though their direct participation in administration is still limited, the actual administrative positions still lying in the hands of British appointees. It is, however, difficult to see how the process of devolving responsibility on to the natives can be made more rapid than it is at present when the individual in Nigeria is politically so backward, and his representatives, judicial and political, in so many cases corrupt and unreliable.

Nevertheless, this book, with its constructive criticism (the writer puts forward his own counter-proposals), is eminently worth reading, for the problem it handles is common to most of the British colonies in their varying stages of development, and, in the case of Nigeria, seems likely to become rapidly more acute in the near future.

The expansion of the native press, the more advanced education, the growth, very much against the stream, of trade unions, and, above all, the example of Indian independence, are all tending to open up new prospects to Nigerian mines, which it is wise for us to realise. The curtain which covers progress and independence, once raised before

native eyes, can not be dragged down again.

There is a true story of a senior administrator in Nigeria who, having trained a creeper up one of the walls of his house, left it for a tour of two months or so. When he returned, the creeper had pushed the house over. It is not impossible that the creeper "nationalism" (*furor japonicus*), left to itself, may do as much for the bungalow of English administration in Nigeria.

R. C. ROBERTS.

SUGARING THE PILL

Human Problems in Industry, by Norah M. Davis. Nicholson and Watson, 6s. Chemicals, Servant or Master? by Bob Edwards. National Labour Press, 3s. 6d.

ONE of the most familiar fallacies among Socialist prophets has been that, with the deterioration of capitalism, the ruling class would be forced to lower the conditions of the workers and make their toil so irksome that life would become unbearable, the "husk" would burst asunder, and capitalism decline in a revolutionary cataclysm.

What they did not envisage was the grafting together of capitalism and state socialism into a more or less homogeneous system which would rest on a perpetuation of the present large scale industry, and would actually be prepared to improve the conditions of industrial workers so as to keep them more or less content with an unnatural way of life.

All this misunderstanding arose out of the fact that very few early Socialists except Morris, Kropotkin and their followers understood that centralised industry was in itself as much an enemy to a full human life as any particular form of ownership.

Today, the rulers are adopting this course of trying to sugar the pill of industrialism. I do not say that they are doing this consciously—I believe many factory owners really think reforms in procedure, machinery, conveniences, etc., will help their workers to live better lives. Hence we have such careful and well-meaning studies as Norah M. Davis's book.

Undoubtedly this fulfils admirably the purpose it sets out to achieve. It analyses carefully all the symptoms of industrialism, and prescribes remedies for them rather than for the root cause. Factories are to be

ONE OF THE TEN

Life and Death of the Christian West, by Albert Gleizes. Translated by Aristide Messines, with a Foreword by H. J. Massingham. Dennis Dobson, Ltd., 7s. 6d.

"CONSIDER," wrote Eric Gill in his *Last Essays*, "that there are perhaps only ten good books published, i.e., printed, every year—and how many millions of bad ones?—bad to read, bad to look at, and even bad to burn." One is sure that he could have included Mr. Gleizes's book in this year's ten, without at the same time condoning its unhandsome and microscopic print. (Surely, even in these days, when the only people commanding a sufficiency of paper seem to be Civil Service departments, something better was possible. It makes reading a burden, indeed.) Those who refuse to be put off by eyestrain will find it a book upon which to meditate.

M. Gleizes believes in a traditional society, with a spiritual elect at the head, and craftsmen and peasants at the base. He believes that there is nothing disgraceful in honest sweat, and apparently he has done some himself. A painter by profession originally, he accepts Ananda K. Coomaraswamy's dictum that the artist is not a special kind of man, but every man is a special kind of artist.

The long title essay is inclined to be obscure—one wishes for the direct, simple but pungent prose of Gill; but "Land and the Manual Trades" and "The Mystery of Bread and Wine" are powerful, lucid and visionary, and the latter is shot through with beauty and feeling.

The conclusion M. Gleizes draws is that the old world is dying fast; a new one will be born of its death; and that "the eternal foundations" of the new must be "the rediscovery of Man; a social environment adjusted to his measure; an intellectual understanding of the Universal within the framework of Religion."

This book should be read by all inclined to believe that the ills of Western civilisation can be cured by an adjustment here, a redistribution there, or a new Tower of Babel erected on the shores of a lake somewhere else. The translator and publishers are to be congratulated on making it available in English. Its case for a society based on the land and the crafts is the answer to the increasingly desperate chant of "Export or Die."

JOHN WARD.

THE PILL

Human Problems in Industry, by Norah M. Davis. Nicholson and Watson, 6s. Chemicals, Servant or Master? by Bob Edwards. National Labour Press, 3s. 6d.

made healthy, accidents prevented, hours shortened, and the workshop made generally like home from home. The idea is to fit human beings most comfortably into a mechanical and inhuman pattern.

No recognition is made of the fact that centralised industry itself destroys any real communal life, and that without a return to a vocational conception of work and a balance of rural and urban activities—both of which presuppose radical changes in the industrial system, it will be impossible for men and women to begin sane and healthy lives.

The major evils of industrialism are underlined in *Chemicals, Servant or Master* by Bob Edwards. This is in many ways a valuable book, for it exposes very adequately the monopoly structure of the chemical industry, and shows how vested interests have prevented the use of knowledge beneficial to humanity, while promoting the destructive inventions, such as the atom bomb.

It is surprising how difficult it is for people whose minds are set in the traditional political patterns to envisage new productive systems, or to perceive that the really great achievement of modern science is that it has now become possible to abolish the factory system without returning to a starvation economy, by a decentralisation of energy, and a balanced life where work will cease to be the mechanical functioning of an industrial cog, and will gain both communal and personal significance—will become, in other words, a vocation rather than a toil.

GEORGE WOODCOCK.

CYPRUS TO WAIT FOR FREEDOM

Bishop's aim - Union with Greece

SINCE our first article appeared in Peace News on May 2, 1947, much has happened in Cyprus. On June 20, the Greek population of the Island elected an Archbishop — its leader both in religion and politics.

After the troubles of 1931, and the death of the reigning Archbishop two years later, the British forbade the holding of new elections, except under conditions unacceptable to the Church and people. In 1931 the British had exiled two out of the three Cyprus Bishops for their alleged part in the risings, and thus the Island was left for fourteen years with only one Bishop, Leontios, Bishop of Paphos, who, in the absence of an Archbishop, became Locum Tenans. In that capacity, Leontios showed himself an ardent leader in the struggle for union with Greece.

EXILE'S RETURN

This year one of the exiled Bishops was allowed to return (the other had died in exile) and the Church Laws were repealed. Greek Cyprus was once more allowed to elect its Archbishop after its own fashion. Two candidates were nominated — Leontios and the Bishop of Sinai, an older man, unknown in Cyprus, who was suggested by the Right-wing who feared Leontios' mild Left-wing sympathies more than Sinai's suspected leanings towards the British Empire.

On June 20, Leontios was swept on to the Throne by an overwhelming majority. The key-note of the whole election was expressed in Leontios' enthronement speech. He said, "Now I am your Archbishop and

your Ethnarch, I believe that with the help of God... we shall lead the Greek Cypriots to liberty and Union with our mother Greece."

At last the Greek Cypriots felt that they had spoken unanimously in favour of Union. This at least could not be ignored.

STILL IN THE EMPIRE

It is perhaps unfortunate that the Governor's long-awaited proposals for the formation of a new Constitution should have been delayed until now, when the people are in such an excited and triumphant mood. For though in many ways these proposals are better than might have been expected, the assumption that Cyprus shall remain indefinitely within the Empire underlies the whole scheme. Britain's last remaining stronghold in the Eastern Mediterranean is far too essential to our interests to permit of any idealistic pandering to the wishes of the folk who happen to live there.

The proposals for the formation of a consultative Assembly of about thirty persons to draw up the new Constitution, represent a careful compromise between the method of election and that of simple appointment.

The Greeks, naturally, wanted elections based on the proportion of Greeks and Turks in the Island. This the British felt, would produce an intractable Assembly dominated by the AKEL Party (the extreme Left-wing and the only efficiently organised Party in the Island) which would refuse any arrangement short of Enosis (Union with Greece). Hence the Governor has sent invitations to a variety of men, hoping both to satisfy

the people, and to achieve an Assembly with which discussion is possible.

Among those included are the four (elected) Mayors of the chief towns (Left-wing Greeks), one Turkish Mayor, two representatives of the old Trades Unions (AKEL) and one of the small Turkish Trades Union. It seems that the proportion will be something like four Greeks to one Turk — a fairly accurate reflection of the populations.

On the other hand, it may be said that the Greek Right-wing will get a larger representation than it would have done by popular election, but that the Left will be more adequately represented than could have been hoped for from some Governors.

The question now is — will any of the Greeks agree to co-operate. Enosis has been flatly refused, and many advocate a policy of reciprocal non-co-operation. In that event, the offer will stay open, but Enosis may drift further away, for a constitution will simply be drafted in London and put into effect in Cyprus. Officials here will merely condemn the Greek Cypriots as unwilling to undertake responsibility, and progress will be postponed for an indefinite period.

VALUE OF CO-OPERATION

If only the people of Cyprus — both Greek and Turkish, can manage to prove themselves able legislators, they will gain the respect of the Colonial Office, and their future demands cannot fail to carry more weight than they do at present.

If, while still proclaiming their adherence to the cause of Enosis, the Greeks can bring themselves to discuss matters with the British, and evolve a working arrangement for the present, they are more likely to convince the world of the justice of their claims than by complete non-co-operation. An elected Assembly is a useful mechanism for making the will of the people known abroad. In addition to this, it is high time that the Cypriots became practiced in the difficult art of self-government. As a subject people they have long been denied this right, and if they are eventually to help Greece to achieve a stable political regime, they must themselves learn to administer and to rule.

HAZEL E. LAKE.

NO MORE ARMS PLEASE

THE smaller countries of South America are not enthusiastic over US aims to provide Latin American governments with well-equipped and powerful armies.

"We have an army of about 100 men," said a Costa Rican to a Time correspondent recently. "If we get lots of arms and equipment, we'll find ourselves with a real army, a burden on the treasury, with a militarist outlook that would destroy democracy."

Peace News is open for the expression of all points of view relevant to pacifism. Articles in it, whether signed or unsigned, do not necessarily represent the policy of the Peace Pledge Union, of which it is the weekly organ. Nor does the acceptance of advertisements imply any endorsement of, or PPU connexion with, the matter advertised.

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July 18, 1947. PEACE NEWS—5

CONCENTRATION CAMPS & AFTER

1. In Germany

JULIUS MEYER, head of the Jewish branch in Berlin of the Victims of Fascism, sees hope in Polish-German relations where others usually see only continuing hate.

In a recent interview with Henry Holm, Berlin correspondent of World-over Press, Mr. Meyer called attention to a little known lesson of the German horror camps.

Recalling the relations of German and Polish victims in the Auschwitz Camp, Mr. Meyer thought a more or less complete reconciliation was possible between Poland and Germany — despite the bitterness of the present boundary issue and the uprooting of populations on both sides. "The present Prime Minister in Warsaw, Mr. Cyrankiewicz, was a member of our Resistance Committee at Auschwitz," said Mr. Meyer. "He fought side by side with German comrades against the Nazis and surely will not forget their comradeship."

Mr. Meyer praised the co-operation of the Jews, Christians, Socialists, Communists and others who worked together on the Berlin Board of Victims of Fascism. The organisation helped all who were victims, without in the least considering whether they were persecuted for their political or religious attitude or for being Jews.

Among postwar international groups is the League of those Persecuted by the Nazi Regime, or the VVN. Mr. Meyer asserted that the German branch had excellent relations with those of other countries. At the latest meeting of the VVN, at Dachau, for example, several foreign comrades spoke as delegates of their respective countries.

"The German VVN represents that section of the German people that no one can consider guilty or responsible for the war and should have something to say at the future Peace Conference. I hope the rest of the world will remember that a Germany quite unlike Hitler's had always existed and was existing now."

2. In Austria

JEWISH DPs, themselves in dire need, appeal for help to be sent to Austrian Socialists in a letter received by the International Solidarity Committee, Fourth Ave., New York.

The letter points out, says the American weekly Call, that the Jewish groups in the DP camps are very grateful for whatever food and clothing they are getting but at the same time they urge that help be sent to the Austrian Social Democrats in Salzburg: "They have given us help, advice and encouragement. We beg you to send these Austrian Socialists food... they have a desperate need."

An American ISC official said: "This moving appeal is, indeed, a tribute to the ideals of international brotherhood and an example of human solidarity to all mankind. These Jewish DPs, still homeless after so many years of suffering, think of their fellow-men. This should inspire every American progressive and trade unionist to act now and send help to their suffering brothers."

The Great Globe Itself

A Preface to World Affairs
by

William C.
Bullitt

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COMMENTARY CONTINUED

extent an outcome of the moral collapse—let witness the raging black markets on the Continent—and no mere transfusion of American dollars can remedy that. It may even accentuate it.

Work or want

"WE must work or want"—it is true. But what are men to work for today? Merely to relieve their want? In that case, we may as well surrender to Communism forthwith: for though the Molotov bread-bin may look, to the Eastern nations at this moment, no more appetising than the Molotov bread-basket, total collectivisation and full industrial conscription are ways of delivering the goods; indeed, they are the ways most likely to be adopted. But if men are to work to capacity as volunteers, without ruthless direction of labour, they must have an ideal to work for at least as real as the Communist ideal.

Beyond all the projects elaborated at Paris for relieving the immediate shortages of Europe, there ought to be formulated the goal of a European community of nations in which production is organised for the real

GUNS OR BUTTER

LANDOWNERS and residents of the Hilborough neighbourhood, Norfolk, only discovered by accident that the inter-departmental committee of the Ministry of Town and Country Planning was considering a request by the War Office for their land to be used as a military training area.

"If the War Office plan succeeds, Britain will have lost another 10,000 acres of first-class agricultural land which will involve breaking up ten herds of cattle—including one of the finest herds of pedigree Ayrshire in Britain—and two flocks of sheep."—*Sunday Express*.

IS there a food-shortage?

benefit of the producers, instead of for limitless export in competition with U.S. capitalism.

Decentralisation

THAT is, indeed, the only alternative to virtual Fascism, and it involves a planned decentralisation of production. Such decentralisation would mark a radical departure from the tradition of ever-increasing industrial concentration in huge capitalist or State monopolies, which has characterised Britain and Germany: and no ideal can be sustained unless it is also anticipated. But every step taken towards this goal would strengthen men's confidence in it; and even as an ideal it would arouse a response in Europe.

In an impressive contribution to The Christian News-Letter (July 9), Barbara Ward, pleading for just such a departure, cites some of the forces that could be enlisted in its service:

"Here in Europe is still the strongest remains of a more spiritual society and in the great religious orders, among the philosophers of the standing of Maritain and Gilson, in the new religious movements quickening the working classes, in the broad humanist tradition, in the genuine love of spiritual freedom felt by a whole generation of liberal thinkers, in the decency and tolerance of Western Europe, in the existence of labour movements religious in their origins and still profoundly humanist in their approach, in the cultural and national diversity of the Continent or at another level, in such great experiments in social and economic efficiency as Danish farming or the Scandinavian co-operatives—in all these lie resources and reserves of power which the statesmen and leaders of Europe can mobilise in their search for a society which will rebuild itself not to the pattern of the mass but to the stature of free men."

"Dawson suggests that we must begin with our scientists and our thinkers. Huxley talks of small groups organising themselves to prove experimentally the possibilities of another type of social order. Clearly this is a challenge which Christians in particular must prepare themselves to meet. This is not the first time that the Christian community has watched the ruin of a world grown old and cynical and over-centralised and materialistic. The world of the Caesars or the world of St. Augustine was riding as blind as ours. But none the less the Christian community was able to recreate that world by renewing its foundations. Today the resources of nationalism and materialism, the power of states and the pride of governments appear greater, but it may be that already the Sentence of the Watchers has gone forth upon our modern Leviathans and the foundations of a new society are ready to be laid."

Quantity or quality?

IT may be that western Europe will have to resign itself to a lower standard of living than it has been used to for several generations—even though barter with the Soviet East should not be ruled out—but a lower quantitative standard can, as Huxley and Wellock contend, be reconciled with a far higher qualitative one. It is certain that a western Europe committed to smaller-scale production in the long run would be incapable of sustaining the massive forces demanded by modern war. Sooner or later, it would have to declare itself neutral and disarm. But that is just where the short-term and long-term ends converge: for such a proclamation might do more than anything else to heal the breach between East and West.

Let us hope that the Scandinavian and Swiss participations in the Bevin Plan—the most hesitant to take part, because the most impartial, and the best favoured for recovering independently—will stand for the wisdom of both these policies.

SIR JOHN BOYD ORR President of NPC again

SIR JOHN BOYD ORR, Director-General of the United Nations Food and Agriculture Organization, was re-elected President of the British National Peace Council at the annual meeting of the Council held recently in London. Chairman of the Council, which federates some forty British organizations concerned in World Affairs, is the Rev. Henry Carter, C.B.E., who is Chairman of the Ecumenical Refugee Commission of the World Council of Churches.

It was announced at the annual meeting that the NPC will hold in London from Nov. 20 to 23 a conference of some eight hundred delegates from national and local organizations in Britain to discuss "The Soviet Union, the West and the World's Peace."

TOMORROW

THE MANCHESTER AND SALFORD FAMILY SERVICE UNIT is holding a Summer Fair on July 19, in aid of its work. There will be sideshows, sports, and a Special Attraction at 5 p.m. when the Manchester Ballet Club will present a Divertissement (about 45 minutes) in the Hall. The Fair and Garden Party will be opened at 2.30 p.m. by Mr. Rhys Davies, M.P., at Dalton Hall, Conyngham Rd., Victoria Park, Manchester, 14.

EDUCATE CONTROL COMMISSION

German Relief Teams on Anglo-German Relations

THE Education Department of the Military Government in Berlin recently asked the three civilian Relief Teams working in the British Sector of the city, the Friends, Salvation Army, and International Voluntary Services for Peace, how they thought Anglo-German relations could be improved.

From a committee of the three teams they received the following reply:

The fundamental basis of the relations between the occupying forces and the Germans is wrong. (1), because of the difference in the standard of living, which is higher in many respects than that of people in England, and (2), because in many cases CCG personnel have "no understanding or realisation of their responsibilities either to the German or English nations."

"As it is unlikely that any change of policy will be made at the highest levels, the problem will remain insoluble," the report continues. "Any changes made out here in the conditions of living might improve the situation a little, but cannot touch the root of the problem."

SUGGESTED IMPROVEMENTS

Suggestions for improving relations are: (1). Increased facilities for informal entertainment of Germans, perhaps by establishment of special clubs; (2). Special courses—similar to Wilton Park—for CCG personnel, to give them a better understanding of what is expected of them as representatives of their country, and of the nature of the German problem; (3). Abolition of free transport for occupying Forces on German services.

The view was expressed that the admission of German Military Government employees to half-empty CCG buses might do more harm than good, by creating a class apart among the Germans, and increasing the possibilities of friction between English and German.

Dealing with the youth problem, which, it was stated, was causing "great anxiety," the committee pointed out that a large number of pupils would be leaving the 'Oberschulen' in the summer, and most

ENGLAND'S YOUTHFUL AMBASSADORS

ALL arrangements for large parties of their members to travel to the Continent this year have now been completed by The Woodcraft Folk, the national co-operative children's organisation responsible for the notable International Camp at Brighton last year.

Boys and girls are travelling to Switzerland, France, Belgium and Holland to attend International Children's Camps which will cater for over 10,000 children from fifteen different countries.

The largest camp will be that at Vierhouten, Holland, where over 7,000 children will gather for a three weeks' stay under canvas. Whilst in camp, the children will work together, tell each other about the life in their own country, and exchange knowledge of national songs and dances.

For a period of their stay in Holland, the British delegation of 350 children are to be guests in the homes of Dutch children in all parts of Holland. Their programme will include entertainments at the vast open air theatre in the camp, and broadcasts from Radio Hilversum.

A Peaceful Invasion

A PARTY from a Stoke Newington Youth club left England last Saturday aboard their club boat, "The Argonaut," an ex-landing craft, for a peaceful invasion of France, landing at Dunkirk.

With them on their international good-will trip they will carry a letter from their Mayor, for the Mayor of Dunkirk.

During their stay they will live in French homes. They will return with four or five French boys as passengers, to be their guests for a week in England.

of them had no hope of specialised training or suitable work, whatever and suggested that possibilities should be investigated of allowing those suitable to become student teachers, to relieve the shortage.

Because in some Faculties at the University it was not possible for students to take their final examinations, because there had been no decision made as to the nature of the papers, the committee suggested that some provisional body should be empowered to examine students resident in the British Sector, so that they would be eligible for employment as teachers in the British Zone of Germany.

"NEVER AGAIN"

- Say German Socialists

GERMAN Socialists have undertaken never again to take up arms to recover Germany's lost provinces. This assurance was given by Dr. Kurt Schumacher, who added, according to the Daily Herald, that his Party would try to recover the lost provinces by peaceful means.

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Published from 3 Blackstock Road, London, N.4 by "Peace News" Ltd. Printed by Clifford Printing Co. (T.U.), London, N.16